THE EXAMIN

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Toronto Examiner.

Toronto, Wednesday, October 25, 1854.

The Clergy Reserve Bill.

The Clergy Reserves Bill of the Government, submitted by the Hon. John A. Macdonald to the Assembly, on Tuesday, the 17th inst., we copy at length in another column, as also his speech, explanatory of the measure. It differs from the measure of the late Government in some particulars. 1st. In the adoption of the term "Municipalities Fund" for "Clergy Reserves Fund," and abandoning separate funds for "investment" and "distribution;" 2nd. In the proposal to commute the stipends or allowances of present recipients, for a sum to be estimated by the Governor in Council, whenever they may deem it expedient; 3rd, By providing for the distribution of the principle, as well as the interest; and, 4th, By the declaration, that "it is desirable to remove all semblance of connection between Church and State."

There are, in our opinion, very grave objections to the measure, as a whole. While proposing to annihilate all connection between Church and State, it provides for a State-paid Priesthood of the very worst description—a Priesthood supported by State funds, but independent of all State supervision or controul. The Bill might be condensed and simplified, by a single clause, declaring, after the preamble, "that all the Clergy Reserve monies now invested or in hand, shall be given over to incumbents, and all to be realized in future to the Municipalities." This appears to us to be the design of the Bill, and involves all its stipulations, when stripped of legal verbiage.

The payment of Incumbents, required by the late Imperial Act, is a most unwarrantable interference with free legislation on our local affairs. We admit that individual cases of hardship among Incumbents should have been provided for, in the final abrogation of this social wrong; but the local Legislature should have been allowed to exercise its judgment in making the provision. Aged men, and parties who had immigrated to the Province, relying on such a provision, would have been objects for a generous consideration; but a race of young priestlings, trained up, it may have been, at the public cost, in some of our public seminaries of learning, or at least who, being natives, were conversant with the intense public hostility which prevailed against these ecclesiastical reservations and knew that the Legislative Assembly had deter-

among life stipendiaries. But it will be said that the Imperial act forbids such an arrangement. The Imperial Government should be made to understand that Canadians know their rights, and will assert them. Let the House pass a Bill with such provisions as we have stated, and let the Imperial Government assume the responsibility of its rejection. In doing this the House would only act with a dignity becoming its own character, and our position as "the brightest gem in the British Crown."

But the most obnoxious feature in the bill is the provision that "the Governor in Council, whenever he may deem it expedient," may commute the salaries of individuals, or of *all* the *incumbents belonging to any particular denomination.* Upon an equitable adjustments of the term of incumbents, *individual* commutation if carefully guarded, could not perhaps be opposed; but to allow a commutation of *all* belonging to, and for any denomination, is conceding the very point which the friends of religious equlity have always resisted,—the building up of a favored church in the land with funds drawn from the State. The design obviously is to submit the amount of commutation to be given to the Church of England to the arbitration of the Governor in Council and the Bishops, or to Sir Edmund Head and "the Society for the propagation of the Gospel [Episcopacy?] in Foreign Parts,"—which Society receives and manages the Church of England funds derived from the Reserves. The amount to be given to the Church of Scotland, is to be determined by the Governor in Council and the Synod or General Assembly: to the Wesleyan Methodists by the Governor in Council and the Conference: to the Roman Catholics, by the Governor in Council and the Romish Bishops! This scheme would at once drain every farthing now invested, into the coffers of these branches of the "Holy Alliance," if it would not besides swallow up a portion of the lands. We may here notice that this scheme to arrange the commutation with religious bodies or denominations may be intended to include for "THE Church," an amount we have seen entered as *payable to Trinity College!!*

The names of all incumbents on the Reserve Fund in the Churches of England (and Scotland?), we believe, were published about the time the late Imperial Act was passed; but we think it doubtful that the names of the Wesleyan Missionaries, or Roman Catholic Priests receiving a share were published. This may be the reason given for making provision in the Bill for "allowances" to any other "religious bodies or denominations of Christians."—This attempt to secure a commutation with any Church, as such, should be resolutely resisted: if made in the case of the Wesleyans or Romanists, the Churches of England and Scotland may demand the same, and the result will be the vir-

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don, in future, "all semblance of connection between Church and State" in the Province, only on condition of the payment of £500,000 or £600,000 to present stipendiaries; or, in other words, to parties which, heretofore, in violation of law, and in opposition to well known public opinion, have plundered their fellow citizens already of from £250,000 to £350,000 currency of public funds, to build up their respective sectarian schemes! This is a most iniquitous proposition. Let them rather refund what they have stolen from us.

If there be any appreciation of right and justice in Parliament—any of the spirit of true Patriotism—its members will never sanction such a scheme as the Bill now before the House suggests.

Were we inclined to make any commutation with incumbents, we should propose some such arrangement as this, in order to an equitable riddance of this curse. Let all natives of Canada, or stipendaries under 50 years of age, be allowed their stipends for seven years, or until death:—all others from 50 to 60 years of age ten years salary or until death; and all over 60 years of age payment during life; all Rectors to be excluded. Or, if the House deem it absolutely unavoidable to pension the incumbents for life, besides allowing them the £300,000 or £350,000 already paid into their hands, it would be infinitely better to get rid of the evil by transferring at once the whole amount of the investment to the Municipalities, and to give to the individual incumbents Government security for the payment of their annual salaries. The commutation with any religious denomination for all payments *en bloc* would, as we have before remarked, be a virtual giving up of all for which the Voluntaries of Upper Canada have so long contended—viz., perfect civil equality for all denominations.

The legal robbery of the Protestant population of Canada, by the Church of England and her minor ally the Church of Scotland, for nearly thirty years;—the consent given by the High Church leaders to place the Romanist Priesthood as pensioners for many years on the same Protestant fund;—and the plea set up, while thus bidding defiance both to the laws of God and man, that the aim of all this was to subserve the interests of the religion of Christ!—form such a display of hypocrisy, violence, and high-handed injustice, that we only wonder that it has been endured by our population with so much patience.

With a zeal and perseverance worthy of a better cause, and a craftiness and unscrupulousness worthy of the agents of the prince of darkness, have the leaders of the Church and State party pursued after these State Emoluments like a blood-hound after its prey. Even [illegible] robbing the Voluntaries of about one "of your bill, providing for the confiscation of "the Clergy Reserves, and I declare, without "hesitation, that it is the most atrocious speci-"men of oppressive legislation, that has appear-"ed since the days of the French Convention." After several hits of a similar character, and the ordinary threats about the confiscation of Roman Catholic Endowments, this old chieftain among clerico-political criminals—professes a kind of holy resignation to his fate and that of his fellow-conspirators in "the Church"! He says—"but gloomy, and I venture to say, fear-"ful as the consequences are likely to be should "this measure of religious spoliation become "law, *we do not despair, nor allow ourselves to* "*dread the result.*"

The pious man does not despair of getting along with another £350,000 from the public chest by way of commutation for the stipends of the Reserve incumbents: he does not dread the result of getting possession of this at once to invest in landed estate to endow "THE Church" in perpetuity. The £200,000 already received, together with the Rectories (obtained by fraud) and numerous other possessions obtained from the State, he thinks, with that addition, may sustain the sinking spirits of the Clergy—these holy men (?)—in view of the spiritual wants of our large population! "Labor not for the meat that perisheth," says Christ: "Labor for it above all things," says the Bishop. "Seek first the Kingdom of God and its righteousness," says Christ: "Seek first an endowment from the Kingdoms of this World," says Bishop Strachan and his allies.

We learn that about twenty-five of the clergy of the Church of England have gone to Quebec to try their hand at doing a kind of pious lobbying among the members of the Assembly during the present struggle. Like black wolves in fear of losing their prey, they are out in full pursuit. We hope they will meet with a suitable reception. They have presented a general claim to an average income of £200 per annum for the past; that is, they present back claims for all who have had only £150 or £175!!! Like men inured to crime, "they refuse to be ashamed." After robbing the Protestants of Upper Canada of $1,000,000, they claim compensation, because they deem this amount insufficient! We hope the House will have some respect for its own character and dignity, as well as for the rights of the people generally, by repudiating their claims to one farthing of the funds, giving whatever may be granted as a mere gratuity to the paupers, for the sake of peace.

The Wesleyans and the Reserves.

Some time ago we intimated that some modifications in the workings of the Wesleyan ty of expressing our opinion upon the Clergy Reserves.

Resolved, 1st. That it having been represented by a member in the House of Parliament that the Wesleyan Methodist Church is willing to fraternize with the Churches of England and Scotland on the Clergy Reserve question; we declare that no person has been authorised to represent our Church on this question in the House, and utterly repudiate the assertion that our Church is in favour of a division of the Clergy Reserve fund among the various religious denominations of the Province.

2nd. That we call upon the authorities of our Church to refuse any participation in the present pending settlement of the Clergy Reserve question, by which the sum said to be paid to the Wesleyan Methodist Church in Upper Canada is to be secured to it for a number of years, pledging ourselves that any apparent loss sustained by such a refunding shall be more than made up by our personal contributions.

3rd. That we advocate and contend for, as we have done for many years, a complete, entire and final Scheme of Secularization, as the only one which will settle this long agitated question,—"according to the well-understood wishes of the people;" and this must embrace all the proceeds of the Clergy Reserve lands, whether already realized and funded, or to be realized.

The foregoing Resolutions, moved by John Beaty, Jr., Esq. M. D., of Cobourg, and seconded by John Mathewson, Esq., of Montreal, were unanimously adopted.

(Signed,) JOHN P. ROBLIN,
Chairman.
M. LAVELL, M. D., *Sec'y.*

Resolved, That a copy of the foregoing Resolution and proceedings be transmitted to Attorney General Drummond.

JOHN BEATTY, Jr,	Cobourg.
T. BICLKE,	Hamilton.
J. H. MOORE.	Brantford.
W. W. NELLES,	Mount Pleasant.
J. BROUSE,	Matilda.
J. MCNEILY,	Emily.
WM. PETERS,	Port Hope.
ISAAC STEVENSON,	Maitland.
THOS. DRIFFIL,	Bradford.
CHARLES FRENCH,	Melbourne, C. E.
MITCHELL NEIVILLE,	Newburg.
OWEN ROBBIN,	Consecon.
MICHAEL ASSELSTINE,	Wilton.
WILLIAM MERRILL,	Norwich.
JOHN HIBBARD,	St. Johns, C. E.
MATTHEW DIXON,	Stanstead, C. E.
JOHN S. PRUSS,	Ruseltown, C. E.
JOHN DEACON, Jr,	Perth.
SHERIFF SNYDER,	Owen Sound.
ROBERT GARDNER,	Brampton.
WM. F. CUTHBERT,	Huntley.
SAMUEL HURLBURT,	Prescott.
JOHN WILSON, 4th,	Yonge Street.
M. CAREY,	Osgood.
ELIAS S. ORR,	St. Andrews, C. E.
STEPHEN YOUNG,	Brighton.
DAVID FROST,	Shefford, C. E.
WM. TYRRELL,	Weston.
J. E. FENTON,	Richmond.
D. MUNRO,	Barrie.
PETER MCKIM,	Waterloo, Kingston.
John BONHAM,	St. George.
WM. MCBRIDE,	London.
JAMES HODGSON,	Whitby.

the interests of the religion of Christ!—form
some respect for its own character and digni-
ROBERT GARDNER, Brampton.

been allowed to exercise its judgment in making the provision. Aged men, and parties who had immigrated to the Province, relying on such a provision, would have been objects for a generous consideration; but a race of young priestlings, trained up, it may have been, at the public cost, in some of our public seminaries of learning, or at least who, being natives, were conversant with the intense public hostility which prevailed against these ecclesiastical reservations and knew that the Legislative Assembly had determined, twenty-five years ago, to abolish them, but could not, by reason of unconstitutional and irresponsible power—we say, to be compelled to provide for such (take, for instance, the son of Alexander Dixon, the saddler, of this city, Mr. McMurray of Dundas, the son of Judge Scott's coachman, and others of the same class) is an outrage against the rights of the people and of the Local Legislature, which should not be tolerated. Many are the cases, we believe, of this kind, where youths, whom chance has "thrown into the See," when they should have been at the barrow or the plough, will by the proposed Bill be reckoned as pensioners of the Province, probably for fifty years, to the tune of £150 or £200 per annum! What claim has any one of this class upon the funds? None whatever. The claim is altogether on the other side, as we showed in our last number, and in a slip we subsequently sent to the Members of both Houses of Parliament. ☞ So far from Incumbents possessing any claim, by way of indemnity, for the cessation of the payment of their annual stipends, they are, as we clearly showed in the calculation we then made, *bound to return about three-fourths of all the Provincial funds they have received up to this date*, before they can be justly entitled to the ordinary benefits of the provision, when secularized. ☜ Besides this class, there is another, whose claims are still more monstrous and unjust—we mean the Rectors, who, since 1836, have been luxuriating upon property virtually stolen from the Province—property which, in many cases, has been yielding, and will yield them a comfortable income of itself, until they are compelled to evacuate or disgorge the spoil. What claims, we ask, have *they* upon the funds of the country? Just about as much as the bandit who has driven the settler from his home, and taken possession of his dwelling and estate.

Looking at such cases with an eye to impartial justice, and to colonial rights, we would urge upon the House the wisdom and propriety of making a discrimination as to the stipendiaries on the fund. Every clergyman educated in the Province should not receive more than seven years' salary; every rector's salary should be cut off so long as the rectory of which he is the incumbent exists; and only men educated abroad, who have come to the Province on the faith of a living on the fund, or special cases of men advanced in life, having, perhaps, families dependent upon them, should be classified

think it doubtful that the names of the Wesleyan Missionaries, or Roman Catholic Priests receiving a share were published. This may be the reason given for making provision in the Bill for "allowances" to any other "religious bodies or denominations of Christians."—This attempt to secure a commutation with any Church, as such, should be resolutely resisted: if made in the case of the Wesleyans or Romanists, the Churches of England and Scotland may demand the same, and the result will be the virtual endowment of those bodies with the whole of the Reserve Funds now invested, if not more. This will be carrying out the secularization of the Reserves in one sense, but in direct opposition to "the well understood wishes of the people." As to the Wesleyan Methodists, the House has the authority of the organ of Conference, and of the Laity in Convention (see in another column), against making any provision for that denomination, and we hope it will respect the desire expressed by both to be released from all future connection with or participation in this fund. As to the Roman Catholics and the Government arranging for a commutation of an allowance from a fund devoted for the support of Protestantism, yet given for a long time in the teeth of law and moral decency for the support of Romanism—we should hope that shame would prevent such a debasing proposition or attempt being made. Justice and equity demand, as we showed last week, that they should refund £33,000, already received from Provincial sources, before they can become equitably entitled to the general secular benefits of the fund: the Wesleyans £10,000; and the old United Synod of Upper Canada about £10,000.

Upon a commutation of the claims of the Church of England stipendiaries, which one of the High-Church Tory Journals estimates at about £20,000 per annum, the capital, of which this sum would be the interest at six per cent., would amount to about £334,000 currency, or $1,336,000! The Church of Scotland would reap in this harvest of iniquity probably more than £100,000, or $400,000; and the Roman Catholics, the Old United Synod of Upper Canada and the Wesleyans (were they to receive it) the greater part if not the whole of the balance of the funds now invested in British and Provincial Securities. Well might Bishop Strachan write every where to his friends advising them to accept of the Government proposal!

The proportion accruing to the Municipalities under such a category of frauds, would be all in the distant future from Sales of the remaining Reserves. The proposed sub-division of the funds according to the Census of the population generally, is perhaps the wisest that could be adopted under all circumstances.

The Scheme of the Government Bill is, in our opinion, a tacit proposition to aban-

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With a zeal and perseverance worthy of a better cause, and a craftiness and unscrupulousness worthy of the agents of the prince of darkness, have the leaders of the Church and State party pursued after these State Emoluments like a blood-hound after its prey. Even now, after robbing the Voluntaries of about one million of dollars, and after the toil, the social confusion, and bloodshed of about thirty years, the same parties, through their agents in power, evince a like spirit as in former days, and the cry of that Priesthood still virtually is—"Bread from the State, or Blood!"

And this is the final triumph of our Responsible Government!—this is the fruit of Hincks's Administration, latterly aided by Rolph!—Both appear to have admired "the princely stamina" of Lord Elgin, in playing his game for "The Church;"—both have managed for years to evade doing justice to the people on this vital question; and Hincks (aided by Lord Elgin) has finally managed, after using Rolph, to toss him overboard, and at the same time has managed to betray Reformers into the hands of the enemy. Indeed, we are almost inclined to believe that the great outlines of the scheme of treachery were understood and acquiesced in by all of them, but that, in working it out, Rolph has been check-mated by Hincks. Our hope is, that the Assembly will not pass the Bill without material amendments.

Renewal of the War: the Clergy in full pursuit.

Bishop Strachan, this old Hetman of the Cossacks of the Church, has just published a letter, under date the 20th instant, addressed to the Hon. Mr. Morin, on the Clergy Reserves, and it occupies no less than about five wide columns of the *Colonist*. It is put up evidently to be printed in pamphlet form for distribution among members and others; and is evidently preparatory to another campaign to secure if possible the independent endowment of the Churches of England and Scotland from the funds derived from the Reserves.

We are convinced that the movement is a *mere stratagem to put liberals off their guard.*—Bishop Strachan or his agents, we learn from an undoubted source, have been writing to his friends by all means to accept of the Government proposition, while he and the High-church Press profess to take strong ground against it. In the letter before us, addressed to Mr. Morin, this crafty ecclesiastic declares—"After my letter "had gone to press, I was favored with a copy some respect for its own character and dignity, as well as for the rights of the people generally, by repudiating their claims to one farthing of the funds, giving whatever may be granted as a mere gratuity to the paupers, for the sake of peace.

The Wesleyans and the Reserves.

Some time ago we intimated that some modifications in the workings of the Wesleyan System were contemplated at last meeting of Conference. Since then a meeting of lay-delegates has been held in Kingston, to confer on some matters relating to the denomination, the particulars of which we have not seen reported; but one document has appeared of considerable importance at the present time—the unanimous opinion of the Delegates on the Reserve Question. This opinion substantiates the views we have always taken of the Wesleyan laity in opposition to many of the preachers, and the declaration copied below is highly honourable to the denomination, and equally valuable at this time when the Ex-Mayor of Toronto—the notorious John G. Bowes of Debenture celebrity—has been attempting to commit the body of which he professes to be a member, and of whose opinions he professes to be the exponent, to a line of policy relative to the Reserves, which the laity repudiate.

In a late number of the *Christian Guardian* the Editor thus honorably repudiates the interpretation of Wesleyan opinion by Mr. Bowes.

"In the speech of Mr. Bowes in the House of Assembly on the Clergy Reserves question, he is reported as stating that the "Wesleyan Methodists are most likely to accord in their views with the members of the Church of England, Scotland and Rome, in opposition to the secularization of the Reserves." We cannot tell from what data Mr. Bowes has come to this conclusion, for so far as we know the sentiments of the Wesleyan Methodists with respect to this question, we believe that nineteen twentieths, if not ninety-nine hundredths, are decidedly in favor of appropriating the Reserves to some other object than to the support of the Churches of any denomination; and certainly the opinion of Mr. Bowes in his speech, as represented, is directly at variance with all our knowledge of the state of feeling amongst the Methodists on this subject."

To this testimony we add the unanimous declaration of the lay Delegates at the Kingston Convention, not only repudiating denominational sub-division in any form, but repudiating the proposition of the Government, in their present Clergy Reserve Bill, to provide for the payment for a certain number of years, of the sums heretofore paid to the Wesleyan Church.

"We, lay-members of the Wesleyan Methodist Church in Canada, assembled at Kingston, from all parts of Canada, East and West, representing as we believe, the opinions of our Church on all matters concerning the temporal interests of our Church, embrace this opportuni-

Robert Gardner,	Brampton.
Wm. F. Cuthbert,	Huntley.
Samuel Hurlburt,	Prescott.
John Wilson, 4th,	Yonge Street.
M. Carey,	Osgood.
Elias S. Orr,	St. Andrews, C. E.
Stephen Young,	Brighton.
David Frost,	Shefford, C. E.
Wm. Tyrrell,	Weston.
J. E. Fenton,	Richmond.
D. Munro,	Barrie.
Peter McKim,	Waterloo, Kingston.
John Bonham,	St. George.
Wm. McBride,	London.
James Hodgson,	Whitby.

Kingston, October 19, 1854.

Important Decision.—A decision has just been made by the Court of Common Pleas in New York City, which is of pretty general interest. It is known that the wholesale merchants of New York have an agent in every town and village of importance in the country, whose traders purchase their goods in that city. These agents inform themselves as to the standing of said traders, and report accordingly. The case just tried was between a house in Columbus, Mississippi, as plantiff, and the New York agent, or spy, in that place, as the defendant; and suit was brought to recover damage for an alleged libel on the part of the defendant in having written disparagingly of the plaintiff. The issue has now been tried for the second time, the defendant having, on the first trial, been mulcted in damages to $6,000, and moved for a new trial on the ground of the rejection of legal evidence. No new facts, however, were elicted, and the jury rendered a verdict for the plaintiff for the sum of $5,000.—*N. Y. Courier.*

No More Slave States.—There was a time when the North would have consented to annex Cuba; but the Nebraska wrong has forever rendered annexation impossible. For good cause and in vindication of our national honour, the North would consent to wrest Cuba from Spain; but it would only be for the purpose of establishing in the island a separate Republic under our protection. The Nebraska outrage has settled for ever the annexation of slave territory to this Union. When Missouri was admitted there was a condition annexed, that Slavery should not exist north of 39° 30, but this condition has been repudiated by the South. When *Texas* was admitted, there was a condition annexed that there should be three other slave States formed out of her territory. *The North will, in imitation of the South, repudiate this condition;* and we now tell our Southern brethren to be prepared for the consequences. They have commenced the agitation, they have set the example of repudiating the most sacred compact, and of disregarding their honourary engagements; and just as certainly as we now write, just so certain is it that no new slave State will ever again be admitted into the Union, and no slave territory ever again be annexed to it.—*N. Y. Courier & Enquirer,*

It is now certain that three of the screw steam despatch gunboats are intended for service in the Black Sea—the Arrow, the Beagle, and the Lynx. The only screw steam despatch gunboat sent to the Baltic up to the present time is the Wrangler, Lieutenant-Commander Risk. The Viper, Lieutenant-Commander Lodder, is in dock at Woolwich, preparing for sea, and the Snake is having her engines put on board. The Wrangler passed Elsinore on the 10th inst to join the fleet under Sir C. Napier.